THE

# LIFE and DEATH

OF

## *Mrs.* Margaret Andrew

The only CHILD of

## *Sir* Henry Andrew

BARONET,

And the

## *Lady* Elizabeth

His Wife.

OF

## *LATHBURY*

In the County of *BUCKS.*

Who Died *May* 4th 1680.

In the 14th Year of her Age.

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*Behold an Israelite indeed, in whom is no guile*; John 1. 47.

*Give her of the Fruit of her Hands, and let her own Works praise her in the Gates*; Prov 31. 31.

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1680
L62

TO THE

Right Worſhipful

Sir HENRY ANDREWS
BARONET,

AND THE

Lady ELIZABETH
His Wife.

*Sir, Madam,*

I Do here preſent you with this following Relation, the matter of which did firſt chiefly derive from you, thro the importunity of ſome, who having been witneſſes to ſeveral re-

markable paſſages of this Young Lady, your Daughters exemplary Life, deſired a further account of it for their private benefit, and afterwards procured your leave to publiſh it for the good of others. I acknowledge the manner of the Relation is very unworthy of ſo great a Subject; and (you know) the matter is but little to what might have been written of her: but yet ſufficient (I hope) to convince the World (of what was a main end of its publication) that the Religion of our Saviour Jeſus Chriſt is really practicable in far higher degrees than we ordinarily obſerve

ſerve it, even in good Chriſtians. Altho one would think, that to take a true delight in the uſe of Gods Creatures, and yet to value them as nothing to the favour of God and the knowledge of Jeſus Chriſt; to perform Holy Duties with a natural Readineſs and moſt intire Affection; to be converſant with any company or outward concerns (as occaſion might require) and yet preſerve innocence inviolate, and abate nothing of an ardent deſire after God and Glory; is peculiar to ſuch, who (with this Young Lady) began a Reformation of their Hearts before there

needed any in their Lives; and therefore are not ſolicited (as others) with the remembrance of paſt Follies, to abate their Comforts, retard their Progreſs, or interrupt their Purſuit of Eternal happineſs. She was (you know) a rare Example of all Chriſtian Vertues; and therefore I know not whether I ought more to condole your loſs in her departure, or congratulate your happineſs that you once had her. It is doubtleſs a great honour to nurſe up Children (as you have done this and many others) to the Kingdom of Heaven. And there may be alſo great ſatisfaction

in

in the probability of winning others to the ſame by her Example. You can (with much comfort I hope) remember how this excellent Perſon walked with God, and from a ſenſe of his favour, expected with an holy impatience, till ſhe ſhould be with him. So that it was no wonder a ſhort ſickneſs ſhould releaſe her Soul from its priſon, which did daily (in her beſt health of body) half expire in moſt earneſt longings after Heaven and Glory. And now ſhe enjoyeth this, the great object of her Deſires, the reward of her Faith, Patience, and holy Converſation. And that the

God

God of Mercy would daily fit you both more and more for the ſame unſpeakable Happineſs, is the Prayer of

*Your unworthy Servant*

*in Jeſus Chriſt*

IN

D. Margaretam Andrews,
Unicam PROLEM
D. Henrici Andrews,
*Baronetti*
ET
D. ELIZABETHÆ
*Suæ* Conjugis,

# EPITAPHIVM.

*Siste Gradum Viator,*

QVæ *ſub hoc* Marmoreo Pavimento *Jacet,*
*Quod* Ipſa *non ſolum* ſibi *ſed* & Majoribus ſuis
Moribunda curavit inſtrui,
*Paucis accipe.*
*Hic Jacet* Virgo Lectiſſima,
*Parentum ſuorum* ſpes unica
*Uniceq;* Dilecta, *Domus*

*Domus* Lathburienſis Deliciæ *ſimul &*
(Decus,
Lex Pudoris, Officina Temperantiæ,
Urbanitatis Filia,
*Mundi* Victrix, *Diaboli* Expugnatrix,
*Pauperum* Gazophylacium,
*Quæ* Deum *in* ſeipſa *poſſidebat*, ſeip-
(ſam *in* DEO,
*Quam* Margaretam *Mortales appella-*
(*bant*, Margaritam *Cælites.*
Quamq; *adeo magni faciebant*,
*Ut* Illam Illi Gemmeæ.
Coronæ æternum Coruſcanti *inſerere*
(*properarent*, Capſula,
*Hic* Relicta & Depoſita *in* Diem
*A* DEO Præſtitutum; *nec mireris*
Animam *tam ſubito in* Cœlum Avolaſ-
(ſe, *nam vicem*
Alarum *ſibi ſupplerunt* Preces *ſuæ &*
(ſuſpiria
*Abi*, *Viator.* Cogita & Sape.

UPON

UPON THE

# DEATH

Of the Excellent LADY

## *Mrs.* Margaret Andrews,

The only CHILD of

## *Sir* Henry Andrews
BARONET,

AND THE

## *Lady* ELIZABETH
*His Wife.*

IF Good *Birth* and Rich *Blood*
could have *prevail'd*
With *Death*, thou had'ſt eſcap'd
*Mortality*;
*But whatſoever's born, is born to die.*
Death

Death *Gods* juſt *Officer* hath never fail'd.
He knows no *Titles*, *Arms* or *Pageantry*;
His *piercing Eye* looks through this *Tiffany*.
He findsan *Adam's Heir* a *pile* of *Duſt*,
And ſaith, *Thou'rt mine in Law*, and gives the *Mortal Thruſt*.
If *Youth* and *Beauty* could be *Countermines*,
Or *Arms of Proof* 'gainſt *Fate*, *thou* waſt well *Arm'd*:
But *Death* is *Rough* and *Hard*, and can't be *charm'd*.
Oft he'll not ſtay till *Time* hath croſt the *Lines*.
The *Bloſſoms Fall* when the courſe *Stalks* do *ſtand*,
Whilſt *deep Reſpect thy preſence* did *command*.
'Tis *gilded Duſt* ſaid *Death*, fit for my *turn*,
Which he *Calcines*, and ſo puts it into an *Urn*.

If

If a ſweet *Humour*, brisk, but not ungrave:
Not ſpoil'd by forc'd, unhandſome *Imitation*,
But *Natural*; whereby thy *Converſation*
Became ſweet *Rhetorick*, which much *Pleaſure* gave
T' others, and *thou thy ſelf* enjoy'dſt beſide.
If *all this* could have *done*, thou had'ſt not *dy'd*.
But, *come*, ſaid *Death*, thy *well-tun'd Soul* I'll bring
To *ſerious Angels*, which yet ever ſweetly *ſings*.
If *Charity*, which keeps *others alive*,
Could have preſerv'd *thy Life*, thou had'ſt not *dy'd*.
If the *Poors daily Rent*, their *Prayers*, which *cry'd*
For *thine endeared ſelf*, could make thee *thrive*,

And

And *flouriſh* long (whoſe *Souls* and *Bodies* found
Thy *Love* and *bleſt thee*) th' had'ſt been *ſafe* and *ſound.*
*Death* mark'd, and ſaid, *What's here? Thou ſhalt go hence,*
*Into a better World than this for Recompence.*

If *Pure Devotion* to thy *Lord* ſo *Dear,*
Whom *Thou* did'ſt *ſerve* with a moſt *Earneſt Mind,*
If *Pious Duties* and a *Soul Refin'd,*
Could have *preſerv'd Life, Thou* had'ſt ſtill been *here.*
*Alas* for us! This made Thee *Ripe* for *Death,*
*Death,* minding after what her *Soul* did *Breath,*
More like a *Prince* of *Life* than *King* of *Fears,*
Said, *Now I'm come to Anſwer All Thy Prayers and Tears.*

To

# *To* HER.

AND art *Thou* gone to thy *Great King*,
With *whom Thou Long'ſt* to be?
Our *Souls* on *Contemplations Wing*
Shall *mount* up after *Thee*.
But *We* that can no further *ſoar*,
Muſt *Lie* before the *Palace-Door*.

It is but *little* we can *ſee*,
But *little* we can *hear*,
But let us *Underſtand* from *Thee*,
What *Heavens Enjoyments* are.
Tell us the *Glory* of your *King*,
Tell us what *Tunes* the *Angels Sing*.

Tell us what *Crowns* the *Saints* do *Wear*,
And what it is They *Know*;
Tell us what *Light* and *Joys* are *there*.
What *Thoughts* of us *below*,

Tell

Tell us their *Ranks*, *Language*, and *Power*,
How they *Live Ever*, not an *Hour*.
And tell us, how it is with *Thee*,
Who here did'ſt *Weep* and *Groan*
To *put off* Thy *Mortality*,
To *put* the *White Robe on*.
Tell us, O *Bleſſed Soul*, who here do *Wait*
For *Information* at the *Palace-gate*.

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## *Her Anſwer.*

*Admiring Souls*, who with *Infirmity*
And *Clay* are ſore *depreſt*, ſhould I *Declare*
What in my *Fathers Kingdom I enjoy*,
What *Light*, what *Joys*, what *Songs*, what *Crowns* there are,
I ſhould *ſpeak* (like one of *Another Land*)
*Language*, which you could not *underſtand*.

Here

Here are ſuch *Things your Eyes* did never *ſee*,
*Your Ears* did never *Hear*; *High*, *Glorious Things*,
Such *Sights*, ſuch *Sounds*, ſuch *Shouts*, ſuch *Raptures* be
*Among us here*, before the *King* of *Kings*,
The *Lord*, the *Lamb*, *Our Temple* and *Our Light*;
*Things far exceeding Fancies Higheſt Flight.*
When I did *creep* upon your *Earthly Globe*,
An *high Ambition* did my *Soul inſpire*,
Which no *Attire* could *Suit* but the *White Robe*:
My *Zeal Aſcended*, like a *Flame* of *Fire*,
Thought I, How *bravely* live *Gods Bleſſed Heirs*
In *Heav'n*, whoſe *Outward Court* is *Pav'd* with *Stars*.

I was my *Tender Parents Care* and *Joy*,
Their *Only Hope* on *Earth*, their *Eyes Desire*;
*Courted* with all that *Low Felicity*
Which *Earth* affords and *Earthly Souls* admire:
But I being *Taken* with my *Saviours Love*,
*Play'd* with my *Pleasures*, kept my *Mind above*.

My *Saviour* had my *Heart*, whom (through his *Grace*)
I did *prefer* to All *Earths Empty Show*.
I *Sigh'd*, I *Wept*, I *Languish'd* for his *Face*;
I did *withstand* th' *accurst infernal Foe*.
Whom *Earth* could not *O'rcome*, *Hells Rage* did *Try*,
But, through my *God*, I had the *Victory*.

These

These *Conflicts* did *Increaſe* my *Ardent Zeal*
(As *Wind* does *Fire*) which made Me *Louder Cry*,
That my *Dear Saviour* would *Himſelf Reveal*;
Methoughts I ſaw *Him* oft with *half an Eye*:
But when into his *Glorious Court* I *came*;
What *ſaw* I there! — O that you *ſaw* the *ſame*.

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# *The* REPLY.

BLeſt *Soul*, *Dear Child*, and *Heir* of *God*,
Since *Thou* art *Raiſed* ſo,
*Heav'n* Grant Thy *Bleſſed Steps* be *Trod*
By us that *Walk Below*.

That *We* may *Conquer Earth* and
*Hell*,
By *Faiths Prevailing Might*;
That *We* at last with *Thee* may
*Dwell*,
And *Know* and *Live* by *Sight*.

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A N

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AN

# EPITAPH

UPON THAT

*Bleſſed Servant* of *Chriſt*,

## *Mrs.* Margaret Andrews.

HEre Lies Interr'd *a* Virgin *and a* Saint,
*Whoſe* Real Worth *no* Penſil *can* Depaint.
*In whom* All Graces *Joyn'd*, *and did* Conſpire
*To make Her*, Mortals Wonder, Heavens Deſire.
Heaven *was Her* Element, *and* Chriſt Her Love,
*Her* Heart *and* All Her Treaſure *was* above.

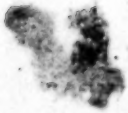
*And*

*And hardly would Her* Mind *to* Earth
Deſcend,
*She* nobly ſcorn'd *whatever had an*
End.
*Or if ſhe* ſtoop'd *ſo* low, *it was to do*
*Some* good *to* others (Angels they do
ſo)
*But then a* Vail *of* Modeſty *ſhe* wore,
*She was a* Secret Treaſure *to the* Poor.
*She hated* Sin, *which made the* Devil
*rage*;
*But* God Engag'd *for* Her, *who did*
*for* God Engage.
*She oft* Reſtrain'd *others from an*
Offence,
*As if* ſhe *was Her* Neighbours Con-
ſcience.
*Her* Body *was an* Houſe *built for* Gods
Name,
*Her* Soul *an* Altar *with a* Sacred
Flame,
*A* Sweet *and* Sacred Flame, *which*
*pierc'd the* Skies,
*And was to* God *a* Welcome Sacrifice.

Faith

Faith *was her* Life, *and* Prayer *was*
*Her* Breath,
*The* End *and* Anſwer *of them both was*
Death.
Death ſunk *Her* Body, *but Her* Soul
*did* raiſe,
*And* Turn'd *Her* Faith *to* Sight, *Her*
Prayer *to* Praiſe.
Sweet *is Her* Death, *and* Flowers
*grow on Her* Grave,
*How* Sweet *a* Reſurrection *ſhall ſhe*
have!
*Her* Soul *doth* Reſt Above, *Her* Fleſh
Below,
*Her* Name Remains *on* Earth, *and*
ſhall *do ſo.*
Her Name ſtill Lives and Breaths a
Pleaſant Scent,
And ſhall Out-wear this Marble Mo-
nument.

THE



# THE LIFE and DEATH OF Mrs. *Margaret Andrews*,

The only Child OF

Sir *Henry Andrews* Baronet,

AND THE

Lady *Elizabeth* His Wife.

PRecious *in the ſight of the Lord is the death of his Saints.* And ſhould not their Lives alſo be precious to us, and accounted worthy of perpetual Memory? It is (no doubt) a pious thrift, when God is pleaſed to take Pſal. 116. 15.

ſuch Jewels to himſelf, to retain them ſtill amongſt us in *Effegy*, and enjoy the benefit of their good Examples. And why ſhould we not in imitation of the Divine Bounty, that enlargeth their Souls from a ſtrait Confinement to a glorious Liberty and Felicity in Heaven, enlarge their fame alſo (which during Life, is uſually limited to too narrow a compaſs) that they may live in the hearts of Gods People to all poſterity? Which methinks is but a juſt Tribute we owe their Memories upon a double account, having enjoyed the advantage of their Prayers and Examples, and being alſo obliged by a more ſacred tie of duty from Holy Scripture, where we have both Precepts to enforce, and the Example

*Pſal.* 112. 6.
*Prov.* 31. 31.
*Phil.* 2. 29.

Example of our bleſſed Saviour to invite us to it; whoſe will it was that this honour ſhould be done to the Woman that poured the precious Ointment on his Head, as it is expreſſed in theſe words, *Verily I ſay unto you, whereſoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this that this Woman hath done, be told for a Memorial of her.* And if one pious Action was to be thus rewarded, how much more ſhould the conſtant Vertue and Piety, the many good Works, and gracious Practices of Gods deareſt Children be commemorated, and praiſe them in the Gate? But yet Juſtice is not the only motive to this duty; Charity and Compaſſion to the Souls of Men, doth

Matt. 26. 13.

more importunately require it. And indeed Examples are ordinarily more convincing to us than Precepts. For when we look into the perfect Law of God, and consider the extent of his Commands, because we cannot perform an exact Obedience thereunto, we are ready to act below the strength and ability that God hath given us: and there is scarce any so vile and wicked in his life, but thinketh this will (at least in some measure) be his excuse, that, *In many things we offend all; and none is able perfectly to keep the Law of God.* But Examples of Piety and Holiness leave us altogether without excuse. When we see others do such things, as we before thought our selves insufficient

*Jam. 3. 2. Eccles. 7. 21.*

ſufficient for; and live up to that exactneſs in Religion, which our own ſloth conclude unattainable in this life: This preſently convinceth our Judgment, and forceth us to acknowledge that the defect was rather in the will than in the power to do the like. If ſuch conſiderations therefore have been the motives to give the World this following account of a rare and eminent Example of Piety lately deceaſed, I believe no good Man will blame the undertaking, any further than the performance cometh ſhort of the excellency of its Subject; but rather rejoyce in the teſtimony it affordeth to the truth of wha the feeleth in himſelf, and the probability (with Gods Bleſſing) of its doing good to others.

But methinks I undertake an impoſſible task! We may without difficulty relate the moſt remarkable Actions and Sayings of this worthy Perſon, but what tongue can expreſs, or Pen deſcribe, the inward ſenſe of her heart, thoſe heights of zeal and piety they proceeded from! Howſoever, as in the picture of ſome extraordinary perſon, the ignorant may ſee enough to admire; and the intelligent, by the form and air of the Countenance (which is oft a faithful index of the Mind) gueſs ſomething at the internal qualities of its *Prototype*. So in this and other relations of the like nature, the unregenerate, or the weak Chriſtian, may find a great deal to admire and imitate, and even the ſtrongeſt may, perhaps,

perhaps, learn ſomething; at leaſt, perceiving the riches of her Soul by the plenty of good works here recounted, will hence derive encouragement to perſevere and increaſe in the ſame Vertues. God grant it may have thoſe gracious effects upon every one that readeth or heareth the contents of it, which were eſpecially aimed at in the publication, that his Name may be thereby honoured, and their own Souls fitted for the coming of Jeſus Chriſt; to whom be Glory both now and for ever. *Amen.*

Mrs. *Margaret Andrews* was a perſon of good quality, the Daughter of Sir *Henry Andrews* Baronet, moſt tenderly beloved of her Parents; and being their only Child, had the expectation of a very plentiful Eſtate: but yet made her ſelf poor (in a Goſpel ſenſe) by a Chriſtian indifferency to outward Wealth; that ſhe might be *rich in Faith*: Fatherleſs, by a due moderation of love to her Parents, that ſhe might have the nearer relation to God, and communion with him; lowly and humble in her carriage, to invite more frequent occaſions of doing good, by giving the poor an eaſier acceſs to her. This is the ſum of her Condition and Life; the

the later of which I am now particularly to relate.

This Young Gentlewoman ſhewed very early ſigns of Piety. The good Inſtructions of her Parents, ſeconded by Gods Bleſſing, wrought ſo ſoon upon her, that ſhe ſeemed well inclined, by that time ſhe underſtood any thing. Then the beginnings of Piety did appear, by that delight ſhe took in Prayer, Reading and Hearing her Duty, Singing Pſalms, *&c.* of Meekneſs, in receiving reproof eaſily from her Parents, and taking warning by it; of Juſtice, in hateing, and carefully avoiding of a Lie; of Charity, in good inclinations to the poor, and a readineſs to ſupply them: Yea, of Duty in general, from that delight ſhe took in reading the

the Lives of ſome gracious Children, and deſires that ſhe might be like them; which proceeding from the ſincerity of her heart, God was pleaſed to anſwer it, and make her one of the greateſt Examples (I think) we can meet with for her Age.

About the age of Seven or Eight Years ſhe gave more full and evident ſigns of a regenerate eſtate, appearing really and conſtantly ſolicitous for the good of her Soul. Then that pleaſure ſhe took in Holy Scripture expreſſed it ſelf not only in reading them, but readily getting by heart many choice Pſalms and Chapters, which ſhe did without much difficulty; and no wonder, for her love to Gods Word did ſo inlarge her Memory to retain it, that

that upon reading a Chapter to her Mother, ſhe hath preſently repeated without book, the greateſt part of it. In thoſe years of her Childhood, ſhe had alſo a great reſpect and eſteem for good Miniſters; delighted to hear them pray and preach, and would ask queſtions of them concerning God, and her Duty to him. Her Charity was likewiſe improved proportionably. It was ſtrange to obſerve how ſhe would inquire into the Needs of poor People, and endeavour to fetch them one thing after another, as they confeſſed a want of it.

Her trouble of Mind.

Some years after ſhe was exerciſed with a ſore Affliction, with great Anguiſh of Soul and Terrors of Conſcience, which coſt her many Prayers

Prayers, Sighs and Tears: for
Heb. 10. 31. Prov. 18. 14. *It is a fearful thing to fall into the hands of the living God; and a wounded Spirit who can bear?* The occaſion of her great trouble was this: Her Mother being careful about her Health, required an account of her of all that ſhe eat or drank: But ſhe was for a time perſwaded, by others, to take a greater freedom in this than was allowed, and by Excuſes to hide the Matter from her Mothers Knowledge. This, after a while, diſturbed the peace of her Conſcience, and brought much trouble into her Soul, which ſhe for ſome time concealed. At length her Mother finding her very melancholy, asked what was the occaſion of it; ſhe breaking out in a flood

flood of Tears, ſaid, *O Mother, The Devil would perſwade me I have denied God, but I have not, for I love him with all my heart; for what good would all the World do me (Mother) if I loſe my own Soul, if I may not go to Heaven?* This ſhe ſaid trembling and very much concerned. Her Mother replied, Child, How can the Devil put theſe things into your Head? What have you committed to cauſe this? ſhe anſwered, *Mother, I was perſwaded to make Excuſes to you, and God hath commanded me to honour my Parents, and you commanded me to tell you what I eat or drank, but I have not done it; and have not I denied God Mother?* Her Mother remembered her, that ſhe had been very cheerful

ful two or three days before, when ſome ſtrangers were there. She replied, *yes, and methought the Muſick delighted me; but then did I think how much more delightful is Heaven! O that I was in Heaven!* About this time, her Maid obſerving ſigns of trouble in her Countenance, deſired to know what ſhe could have in this World to trouble her. She anſwered, *I am a ſinner, and have been ſo many years, but have asked God forgiveneſs a thouſand times; and prayed him not to lay my ſins to my charge: for I cannot now help any thing I have done.* The Maid replied, That God hath been merciful to the greateſt ſinners; and that her Life had been ſo innocent, that ſhe need not

doubt

doubt to be happy in this World and in the World to come. To which ſhe returned theſe words: *If I had ten thouſand times as much as I am like to enjoy, I ſhould never be happy in this World.* Which Expreſſion, though it may ſeem here to have been ſuggeſted by inward trouble, yet was the conſtant ſenſe of her mind afterwards, even in the greateſt ſerenity and cheerfulneſs of her Spirit; as will appear more hereafter. At laſt ſhe acquainted her Father with the diſquiets of her mind, who, with ſuitable inſtructions (by Gods Bleſſing) gave her a full ſatisfaction: ſo that afterwards ſhe ſerved God with great cheerfulneſs, often talking delightfully of God, Holy Scripture, and the Joys of Heaven,

ven, wiſhing her ſelf there.

Before I proceed to other paſſages of her Life, it may be convenient to ſtay the Reader hear a little, and deſire him ſeriouſly to reflect upon her fore-mentioned Troubles. The occaſion of them was only an excuſe now and then, about a matter of no great Conſequence, and at the worſt was but an officious Lie; which ſome will not acknowledge to be a ſin. But this is indeed their Error; for the ſinfulneſs of a falſe aſſertion, is not to be eſtimated from the intention of the Perſon (tho this may aggravate it much) but the oppoſition it beareth to that truth, we are bound inviolably to preſerve: For the Scripture forbiddeth us to *Lie against the Truth*, as well as

Jam. 3. 14.

*againſt*

*againſt our Neighbour.* Every Lie therefore, though in the moſt extenuating circumſtances, is a ſin, in it ſelf damnable; and therefore it is no wonder, if a perſon of a tender Conſcience, ſuch as was this gracious young Gentlewoman, endured ſo much trouble of mind for it. And this hath been obſerved immediately to follow the commiſſion. For once, preſently after the making ſuch an Excuſe, ſhe was ſeen to come trembling into the next room; and after ſhe had reproved the perſon that encouraged her to do it, fell down upon her Knees and asked God forgiveneſs.

Here we ſee at once both the goodneſs and ſeverity of God. He will not ſpare ſin in the beſt of his People; but

yet in mercy he afflicteth them here, that he may ſpare and ſave them at the day of Judgement.

Having before given an account of ſome remarkable paſſages of this Gentlewomans life, in the order of time that they happened, it will be convenient now to inform the Reader how ſhe did ordinarily walk with God from her firſt Converſion to her laſt Sickneſs, excepting only what hath been already ſaid of the beginnings of her Piety, Meekneſs, Charity, *&c.* which, by Gods aſſiſtance, ſhall be done in the following particulars of Self-denial, Reading, Meditation, Prayer, Sanctifying the Lords Day and Charity.

Her Self-denial. 1. Her *Self-denial* (if I may ſo call it, for it ſeemed even natural

natural to her to comply with the ſtrict Precepts of the Goſpel to this purpoſe) was eminently great. But ſome of the higheſt inſtances of this I muſt forbear to mention, becauſe attended with ſuch circumſtances as may not conveniently be made publick. She valued the World and all its Glories, as little as moſt People do their Souls; who beſtow but few (and it may be no ſerious) thoughts upon them throughout the year, or the whole term of their lives. Her Mind was ſo converſant with Heaven and the Glories of it, that (as if being already in Cœleſtial Manſions) ſhe looked upon theſe Earthly Vanities at a great diſtance, much below and unworthy of her eſteem, and too little to ſatisfie

in any measure, the enlarged desires of her Soul. And the consideration of their meanness made her long after a better inheritance; and this sometimes would force a sigh from her, Which was once observed by some that presently asked her why she sighed, seeing she wanted nothing in the World? To whom she returned these words, *I want nothing in this World, I do not sigh for that, but how much better is Heaven than all this!* Then starting up from her seat, and spreading her hands (an action that shewed her earnestness) said, *O there are such joys in Heaven as cannot be imagined!*

Her Mother hath sometimes expressed the hopes she had of seeing her married and bear Children.

Children. To whom ſhe replied, That ſhe did not think of marrying; and to others hath ſaid upon the like occaſion, *I am married to Jeſus Chriſt, and deſire no other Husband.* This is indeed the glorious priviledge of all Believers, which, by St. *Paul's* Miniſtry the Corinthians were brought to, as he affirmeth in theſe words, *I have eſpouſed you to one Husband, that I may preſent you as a chaſte Virgin to Chriſt.* She had alſo a great indifferency to all thoſe Gayeties, which young Ladies uſually admire. For tho ſhe ſubmitted to wear Cloths ſuitable to her Age and Quality, yet had too much conſideration to be taken with them. For they that are puffed up with theſe things, are indeed 2 Cor. . . . 2.

proud of that which ſhould be matter of their humiliation. For the clothing of our Bodies ſhould put us in mind of our ſhame and nakedneſs, which ſin brought upon us.

And as ſhe wore decent Ornaments, with a ſober and unprejudiced mind, ſo ſhe did abhor thoſe indecencies of Patching, Painting, &c. and would oft ſpeak againſt them. And when her Parents beſtowed any Rarities upon her, ſhe received them with very thankful acknowledgments, as Tokens of their Favour and Kindneſs, which ſhe highly valued, but would afterwards take little notice of the things themſelves. And when ſhe had occaſion to ſhew her Cloſet, and the fine things ſhe had there, to gratifie the curioſity of her Viſitants,

Viſitants, would ſay, *And much I care for them.*

She was once before the age of Twelve years, taken by ſome friends to ſee a Play, who afterwards expected that ſhe would pleaſe her ſelf by diſcourſing ſome paſſages of it; but forbearing this: was asked How ſhe liked it? She anſwered in theſe words, *I like it ſo, that I never deſire to ſee another.* Not that ſhe wanted either Wit or Memory to obſerve or retain what might ſeem moſt worthy (for ſhe was extraordinary in both) but becauſe her mind being uſed to more ſolid and true delights, could take no pleaſure in ſuch mean and inſipid Entertainments. Therefore ſhe was as good as her word, and proved too wiſe to ſpend any more

time upon them. And no wonder, for her Soul was so much taken up with Heaven and heavenly things, that sometimes she would be very hardly perswaded to the most innocent and useful Recreations; and (as if they were rather a burthen than a refreshment to her) would shorten them, as much as might be, to return to the more grateful Exercises of Piety and Devotion. O that there was the like Spirit in all the Gentry of this Age!

Her reading good Books.

2. As her *Self-denial* was great, so was also her Diligence and Constancy in reading good Books. She set her self a daily task in the Holy Scripture; and when she hath been prevented in any part of it, either by company or some other occasion, would be much grieved,

grieved, and lament her loſs to a friend in the Houſe with her. She uſually read with much obſervation, and would ask of others what ſhe did not well underſtand. But after ſome years, ſhe profited ſo much, that ſhe was able to inſtruct moſt that converſed with her. Reading once in the *Pſalms*, ſhe was affected with the Troubles of *David*, and thence took occaſion to diſcourſe with her Maid about Chriſtians Troubles in general, and particularly her own. The Servant anſwered, That ſhe had but little Trouble. She replied, *They that have the leaſt have a great deal; and if we do but conſider what Joys there are in Heaven, 'tis enough to make us impatient to live.*

She oft read 2 *Tim.* chap. 4. and

and told a near Relation, that ſhe would have the ſeventh and eighth verſes of that Chapter to be the Subject of her Funeral Sermon; which was accordingly performed. The words are theſe, *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing.* Which words were truly fulfilled in her, as will appear to any who duly conſidereth the victory of her Faith, and the courſe of her Life.

And as ſhe read much her ſelf, ſo ſhe delighted alſo in hearing others; and would appoint

appoint her Maid to read ſome ſelect Chapters, which ſhe choſe for her; and was ſo intent upon this, that being invited to recreate her ſelf, would be unwilling, ſaying, *That the other would do her more good.* She took ſuch pleaſure in reading and hearing the Word of God, as if (with *David*) it was *dearer to her than thouſands of Gold and Silver*; *ſweeter alſo than Honey and the Honey Comb.*

*Pſal.* 119. 72. *Pſal.* 19. 10.

Beſide the Holy Scripture, and ſeveral other choice Books, which were her daily entertainment, it appeareth (by her own marks in the Margent) that ſhe read the greateſt part of Dr. *Sibbs's* Sermons, on 2 *Cor. ch.* 1. and hath very judiciouſly noted all along matters of greateſt conſequence;

quence, and particularly of nearest concern to her self. To evidence this, and consequently with what notice and intention she read good Books, I shall particularly recite two or three of them. In one place the Dr. speaking of Deliverances, useth these words, *There is an open Deliverance visible to the World, and a secret inward invisible Deliverance (that is from trouble of Mind, from Sin and Despair)* To which she subscribed her consent by the first Letter of her Name in the Margin, which I so interpret, because she had experienced both these Deliverances in a wonderful manner, especially the later, both in the cause and effect too: First from the guilt of Sin, and then from those great

great Troubles, and almoſt Deſpair, it cauſed in her Soul. Again, The Dr. ſpeaking of a Truth included in *ver.* 7. that, *The Church were partakers of Chriſts Sufferings, and ſhould be partakers of his Conſolation.* This from her own experience ſhe alſo confirmed by the ſame mark in the Margin: and I believe there are few greater inſtances of this in the World; for her Trouble was not more intenſe for a time, than her Joy and Comfort from Chriſt and in him ſeemed to be all her Life after. And, ſpeaking of the Covenant of Grace, *He that believeth and repenteth ſhall be ſaved*, addeth, *Not he that hath a ſtrong Faith, or he that hath a perfect Repentance*, &c. To which ſhe hath ſet the two

firſt

first Letters of her Name, very large, as a matter that nearly concern'd her self. As if by them were signified, I do truly, tho' not perfectly, believe and repent, and thence have assurance of my Salvation. I might (if it were needful) shew the like pertinency of many other places, which she had noted, to her particular condition. As, That *God will be trusted to for outward things.* That *a Christian hath nothing to do but to serve God, and therefore may do it with all the encouragement that may be.* That *God in Christ doth pardon all our sins.* That *he will give his Spirit to them that ask him.* That *Riches Honours, Friends*, &c. *will profit nothing in the hour of Death*, and such like; the truth of

of which was fully expreſſed in her Converſation, and therefore it was not at random, but with an intimate ſenſe and experience of thoſe things that ſhe thus noted them; her own Heart directing, or rather forcing her hand to it.

So careful and induſtrious was this pious Gentlewoman, to inſtruct her Soul in ſaving Knowledge, and aſſure her ſelf that it was ſo inſtructed.

She was as firmly reſolved, alſo againſt vain Diſcourſes, as Romances, and other idle Books; and would wonder that others could ſpend time about them.

3. To her Reading we have reaſon to believe ſhe added daily Meditation alſo, becauſe ſhe delighted to be much alone; Her Meditation.

lone; and hath been ſeen walking with Hands and Eyes lifted up to Heaven, and ſuch an Action as declared Tranſports of Joy and Comfort. And when ſhe walked abroad with others, would diſcourſe much of the Works as well as the Word of God; as if they were her daily Meditation. And amongſt other things, it appeareth Death was much in her Mind; for ordinarily when ſhe went to Bed, ſhe would be hinting ſomething to her Maids about it, and ſay often, *How ought we to think of our Death, when this Night may be the laſt?* And ſometimes taking leave of them at Night, would ſay, *Well, now I am going to Deaths Kinſman.* And no doubt, being fore-armed by a daily conſide-

ration

ration of Death; it was the more eaſie and welcome to her when it came.

4. Her Devotion was extraordinary, keeping conſtant to ſet Prayers three times a day at the leaſt; and rarely an hour paſſed, but turning her ſelf from her company, ſhe would ſteal a look towards Heaven, and uſe ſecret Ejaculations, which they perceived by the manner of her Action, though they could hear nothing. And very often, even in the mid'ſt of Recreations, would ſend away her Maids and retire to ſecret Prayer. In this ſhe took ſo great delight, that it made her ſometimes forget her ſelf, and hazard her Health; when ſhe hath continued in her Cloſet two hours together, in the ſharpeſt Win-

Her Devotion.

ter Weather, and would not be prevailed with to come out, tho earneſtly entreated. And indeed, if we conſider with what Zeal and Fervency ſhe performed this Duty, it is no wonder if ſhe took little notice of the coldneſs of the ſeaſon. For this hath ſometimes been diſcovered at Family Prayer, when her Tears have poured out abundantly from that earneſtneſs of her Spirit, wherewith ſhe wreſtled with God, and (no doubt) did mightily prevail with him. What then may we imagine was the fervour of her Soul in Secret Prayer, when ſhe could be more free, having no reſtraint of Modeſty upon her? That this was very great, hath appeared alſo, when ſometime ſurprized in the Duty,

ty, by that plenty of Tears ſhe offered with it; and at other times by the redneſs of her Eyes afterwards. And ſo conſtant was ſhe at this Holy Exerciſe, that nothing could divert her from it. For when ſhe was at *London*, about a year before her Death, where ſhe was taken up with many Avocations, and had more than ordinary occaſions of going abroad, yet always performed this Duty to God before ſhe went out: Nay, when ſhe was invited by an honourable Lady, to go into the Queens Preſence, and dreſſed with the greateſt advantage for that purpoſe, ſhe would not upon this occaſion abate any thing of her uſual Duty, but immediately retired to her Secret Devotion. The Lady be-

ing come, and ſtaying for her, her Mother (not knowing the cauſe of her delay) went haſtily into the Chamber, where ſhe ſaw her with Hands lifted up to Heaven, and Face bedewed with Tears, uttering theſe words, *Good Lord, for Jeſus Chriſts ſake, ſuffer not Satan to prevail over me.*

As ſhe grew near her end (tho in as good Health, to appearance, as before) ſhe uſed ſet Prayers (as was thought) at leaſt ten times in a day, beſides ſhort occaſional Petitions. By theſe ſhe conſecrated all places ſhe came into, and made every Room in the Houſe an Oratory. Thus did ſhe *at all times and every place* (I doubt not to ſay in the Apoſtles Language (*Lift up Holy Hands to God.* It muſt needs

1 Tim. 2. 8.

be

be a true Zeal and Importunity that raiſed her Soul to an intimate Communion with God, which cauſed her to delight ſo much in Secret Devotion.

And altho ſhe ſpent ſo much time, and took ſuch great pleaſure in this Holy Solitarineſs (nay, even in the deepeſt troubles of her Mind) ſhe would be very cheerful and affable in company; like him that faſteth after our Saviours Rule, who humbleth himſelf before God in ſecret, and yet appeareth before Men with his *Head annointed and his Face waſhed.* But after her foremention'd Troubles, ſhe had ordinarily ſuch a ſingular cheerfulneſs of Spirit, as if her Soul had been continually filled with Joy and Comfort. And

*Matt.* 6. 17, 18.

there was great reaſon it ſhould be ſo: for they that mourn and humble themſelves moſt before God in ſecret, may well be moſt cheerful at other times.

Thus did ſhe maintain a ſecret Traffick with Heaven, which the World was not aware of, ſending up thither Prayers, Sighs and Tears, and receiving thence Comfort and Bleſſing, and Peace unto her Soul: And did alſo manifeſt by her ordinary Converſation (what ſome moroſe perſons will not grant) that ſhe could be ſtrictly Devote and Pious, and alſo very Courteous and Obliging in her Carriage to others. Yet the ſweetneſs of her Aſpect and Behaviour was tempered with ſuch a Gravity, as is very rare (if any

any where to be found) in a Perſon of her Age and Quality.

O that the Example of this and other pious Souls might convince the ſinful World that it would be good for them alſo *to draw near to God.* For how harſh and ſevere ſoever they think a courſe of Piety is, yet every good Chriſtian can aſſure them that, *Her ways are ways of pleaſantneſs, and all her paths are peace: That Godlineſs hath the promiſe of the Life that now is,* as well as *of that which is to come:* and *in keeping Gods Commands there is great reward.*

Prov. 3. 17.

1 Tim. 4. 8.

Pſal. 19. 11.

5. This Young Gentlewoman did manifeſt great Piety alſo in a due obſervation of the Lords day, preparing her ſelf in the morning by pri-

Her Sanctifying the Lords Day.

vate Duties for the publick Worſhip of God, and hearing his Word; which ſhe after performed with much Devotion, Reverence, and Cheerful Attention. And when this was ended, her cuſtom was to repeat in private, what ſhe could remember of the Sermon; and ſpend the reſt of the day in reading to others, or alone, in Prayer, Meditation, &c. And ſometimes when ſhe hath been deſired, for Healths ſake, to walk abroad, would decline it, leaſt it ſhould divert her Mind from Holy Exerciſes. And at other times did it rather in Obedience to her Parents, than from her own Inclination. It is like ſome may account this practice too preciſe, but I refer them for ſatisfaction,

ſatisfaction, to a ſhort defence of it, amongſt ſome other Remarks, after this Hiſtory of her Life.

6. Her Charity was alſo very eminent, which ſhe was ready to expreſs upon every occaſion, to the Souls, Bodies, and good Names of others, according to her power and their neceſſity. Her Charity.

1. She ſeemed to have a ſincere love to their Souls, by that tender care ſhe took to adviſe or inſtruct the Careleſs or Ignorant, to reprove the Guilty, to comfort the Diſconſolate; and to prevent Sin in all. Her love to Souls.

1. She would be daily inſtructing the Servants about their Souls, exhorting them to be conſtant at Prayers, to mind the reading of the Word, Inſtructing others.

to

to avoid Lying, to be kind (as much as in them lay) to poor People, &c. And in reference to Prayer, would tell them, that no buſineſs ſhould keep them from it; and that they ſhould take care to keep their Hearts from wandring in the Duty; adding theſe words, *Thus I tell you, becauſe mine is ſo apt to do ſo.* And when they were to receive the Sacrament, would uſe what means ſhe could to fit them for it. For inſtance, when one of them, that could not read well, was to partake of that Ordinance, ſhe deſired her Mother to inſtruct that Servant very well, becauſe ſhe could not read perfectly. Afterwards ſhe ſaid to the Servant, *You are to receive the Sacrament to morrow; pray*

*conſider of it before you go, and prepare your ſelf; reſolve to forſake ſin, or elſe you had better never go. Pray conſider this, I tell it for your good.* And then put her from work, that ſhe might have time to prepare her ſelf for the Sacrament. Others ſhe hath exhorted upon the ſame occaſion, to repent of all their ſins, reſolving to forſake them, eſpecially to ſet themſelves againſt that they were moſt inclined to; adviſing them to ſet ſome time apart to prepare themſelves ſeriouſly for the Sacrament. And when one told her ſhe could not be allowed ſo much time from her work, ſhe replied in theſe words, *Cannot you ſend your Heart to your God? You may think of him whatſoever you are about.*

In

In many other reſpects alſo, ſhe took occaſion to give good Counſel, where ſhe thought it might be uſeful; and her charity in this, was bleſſed with good ſucceſs. For one of the Servants acknowledged ſhe got more good to her Soul from this Gentlewoman in one year, than ſhe had done elſewhere in all her Life before. And there is reaſon to hope that her good Example and Advice had bleſſed effects upon others alſo.

And indeed her Charity in giving Advice, was not greater than her Prudence and Humility in receiving it her ſelf; as appeareth by the grateful returns ſhe was about to ſend to an Honourable Lady (if Sickneſs had not prevented it) for ſuch a favour received from her.

2. Her

2. Her Charity did put her upon reproving ſin alſo whereever ſhe found it. And altho Anger was rarely (if ever) obſerved in her upon any other account, yet ſhe hath been known very ſharply to reprove where the occaſion hath required it. Which from a Perſon of ſuch a ſweet, gentle, and obliging Temper, did manifeſt a great Zeal for Gods Honour, and a true ſenſe of that danger the guilty Perſon was in, without which ſuch a diſagreeable paſſion could not be raiſed in her. Reproving Sin.

3. Her Compaſſion to Perſons, in diſcouragement and trouble of Mind, did ſometimes force her (tho a perſon of ſingular Modeſty) to offer Arguments of Comfort to them. Of this (inſtead of many) it will Comforting others.

will be ſufficient to give two inſtances. Underſtanding that a Perſon who came once to ſee her, had parted with ſome dear Relations, and with them many other Comforts of Life; ſhe repreſented to her (for encouragement) the Wiſdom and Goodneſs of Providence, that underſtood what Condition was beſt for her, and (no doubt) had gracious Purpoſes in ſending thoſe Afflictions. And then proceeded to repreſent what might poſſibly be the meaning of them, and which way they might probably turn to her advantage: Therefore there was great reaſon ſhe ſhould ceaſe to afflict her Mind for them.

At another time, hearing that a ſick Man in the Neighbourhood was troubled in Mind

Mind for Sin, ſhe went ſpeedily to viſit him, who crying out that he was a grievous ſinner, ſhe replied, *A grievous Sinner? ſo are we all. If we had not been great Sinners, what cauſe had God to ſend his Son into the World to die? Chriſt hath died for you; do but believe and you ſhall certainly have pardon. It is the Devil that putteth theſe Deſpairing Thoughts into your Head; reſiſt him, and now is the time to pray for Gods help againſt him.* The man expreſſing a good liking of this, ſhe proceeded thus, *Think of that ſaying, Why art thou caſt down O my Soul? and why art thou ſo diſquieted within me? hope thou in God,* &c. *If you are troubled for Sin, what ſhall become of the rich Men of the World,* Pſal. 42. 11.

*whom*

*whom God hath allowed a great deal of time and eſtate to account for? You was forced to earn your Bread with the ſweat of your Brows before you ate it; and therefore God doth not expect ſo much of you as of them.* Theſe and ſuch like Expreſſions drew from the poor man tears of joy, with this Confeſſion, *O this is the happieſt day that ever I had in my life!* and at length he died in a comfortable and hopeful condition.

*Pſal.* 8. 2. Thus *out of the Mouth of a young Babe, did God ordain ſtrength againſt the Enemy.*

Preventing Sin in others. 4. Another evidence of her great love to Souls, was the care ſhe took to prevent ſin in thoſe ſhe was converſant with. If any fault was committed in the Houſe, ſhe would deſire her

her Mother not to ask the Servants about it, leaſt for fear of her Anger, any ſhould tell a Lie to conceal the matter. And when a Boy in the Houſe was taken in a Fault, ſhe deſired her Mother to correct him, who anſwered, No, I have forgiven him ſo many Faults that I'll turn him away. She replied, *No Mother, pray let him be corrected, and tell him the ſin, and ſet before him the Terrors of Conſcience and the Torments of Hell, and I warrant you it will do him good.*

O how few are there of this bleſſed Temper, as ſenſible of the danger of their Friends Souls, as of their Lives, in ſome prevailing Diſeaſe, or their Eſtates, when aſſaulted by the Oppreſſor! And yet the danger is ordinarily more

imminent in that than these, and the loss, if they miscarry, will be infinitely greater.

Compassion to the Poor.

2. As this worthy Person bore a tender Affection to the Souls of others, so was she compassionate to their Bodies also, when they wanted her relief. Whensoever any poor People came to the House, she would be sure to intercede for them to her Parents, and also add something of her own, but very secretly, so that it was hard to know it. And when a question was asked any time about this, she shewed a great unwillingness to confess it, and so in her practice transcribed that precept of our Saviour, *Let not thy left hand know what thy right hand doth.* And when she met with a miserable Object, would come

*Mat. 6. 3.*

come in with Tears of Compaſſion in her Eyes to deſire relief for him. And ſome time when a perſon of better quality, whom ſhe ſuſpected to be reduced by Providence to a needy eſtate hath given her a viſit, ſhe would by moſt obliging Expreſſions, draw from ſuch an account of their condition, and freely offer her Aſſiſtance to their Relief, if they wanted it.

Nor was ſhe contented to ſupply thoſe that came, but like *Abraham* and *Lot*, would go forth to ſeek for fit Objects of Charity. She hath been obſerved to go, as privately as ſhe could, to ſome poor Peoples Houſes, not far from her Fathers, and come running back, leaſt ſhe ſhould be ſeen. And (to ſhew how

*Gen.* 18. 1, &c. Chap. 19. 1, &c.

God regardeth the Complaints of the Poor, and alſo directeth his People in the exerciſe of their Charity ) It is remarkable, that whil'ſt a poor Woman was taking care at the beginning of the Week, how ſhe ſhould maintain her Family that Week, and making her Complaint to God (as ſhe confeſſed afterwards) this Gentlewoman came behind her, as ſhe was hard at work, and putting a piece of Money into her hand went away. Which ſo affected the Heart of this poor Woman, that ſhe thought it came as by an Angel from Heaven.

She was ſo frequent in theſe Viſits, that ſhe had well acquainted her ſelf with the condition of the poor People in that Pariſh where ſhe lived; and

and would ſometimes come to her Parents and inform them, particularly of their Needs, telling them who wanted Victuals, Cloths, or Wood to burn; and importune them for a Supply till it was granted. And once ſhe told them in theſe, or the like words, *If you will but give what Wood I will carry, they ſhall not want.* She would alſo particularly reckon to them the Poors Charge, what they were allowed, and how much they could Earn; and put it to her Parents how they could live upon ſo little: and this ſo judiciouſly, that they ſeldom or never had reaſon to oppoſe it.

When ſhe could not go abroad her ſelf, ſhe hath ſeveral times ſent Money by her Maid to the Poor, and charged

her never to ſay any thing of it. She did alſo exhort her Maid, that when any poor People came ſhe would go to her Maſter and Lady, and repreſent their condition, and not ſnap them up, as ſome do, becauſe they will not take the pains to go: And ſo ſhe ſhould have the prayers of the poor. This ſhe bid her obſerve whereever ſhe ſhould be. And charged her when ſhe came to ſettle in the World, to be good to the poor, and ſhe would have never the leſs at the years end: God would repay her double.

So full of mercy and good works, was this excellent young Lady, practiſing the ſame daily her ſelf, and exhorting others to do the like. And therefore might truly be called

called a * Lady, in the moſt proper and original ſenſe, which denoteth Charity. And it would be well if perſons of great Rank, who therefore have honourable Appellations, would conſider the meaning of them, and that they were firſt given to denote that Greatneſs, Generoſity, and excellent Diſpoſition of Mind, they ſhould have above others, which if they come ſhort of, the meaneſt of their Servants, if he be Vertuous, deſerveth thoſe names of reſpect more than themſelves.

* Ancient *Hleafdian* or *Leafdian*, afterwards *Lafdy* from *Hlaf* or *Leaf* bread, and *Dian* ſerve; ſo *Lady* is a Bread-ſerver or Diſtributer of Bread. *Verſtegan.*

3. The Charity of this young Lady did extend alſo to the good Name of her Neighbour. She would be much offended to hear any thing that might be injurious to anothers Credit; and reprove

Her tenderneſs of anothers Credit.

and ſilence the leaſt whiſpers of Detraction. When as it is grown into ſuch a Cuſtom amongſt many, to defame their Neighbours, that they uſually entertain their Viſitants with little other than ſuch helliſh Diſcourſes; and are as profuſe of anothers Reputation, as ſome of them of their own Honour. In this wicked practice they much
*Prov.* 10. 18. pleaſe themſelves. But yet the Wiſdom of God telleth us that the Slanderer is a Fool. And ſo Scorners and Fools are put together in his Oracles, and
*Prov.* 19. 29. ſhall both feel the effects of his Vengeance. For, *Judgments are prepared for Scorners, and Stripes for the Back of Fools.*

I have now performed my promiſe to the Reader, in theſe ſix particulars of Self-denial,

denial, Reading, Meditation, Prayer, Sanctifying the Lords Day and Charity. And in them I have had occaſion to diſcover alſo many other gracious qualifications. So that there is no need of ſpeaking more particularly upon them; but only to add in ſhort, that her Judgment and Diſcretion was ſo great, that even the Aged were cautious what they ſaid before her. Her Modeſty, one would think, was beyond a parallel. Her Humility and Meekneſs did repreſent a great Conformity to the Life of Chriſt, of whom they muſt be learned. In a word, All Chriſtian Graces were ſo eminent in this young Saint, that we need not doubt ſhe was a true Member of that Body (the Church of Chriſt) which hath

*Mat.* 11. 29.

Cant. 4.9. hath *the Chain* (of Graces) *about her Neck.*

A little before her laſt Sickneſs, ſhe did expoſtulate with her Mother, why ſhe was in ſo much care about her. *Am not I* (ſaith ſhe) *in the hands of God? Can't he preſerve me? If it be his pleaſure, I ſhall live: If not, your care can't preſerve me. And what if he ſhould take me? you will not be long after me. If you live Twenty or Thirty years after me, what's that to Eternity?*

By this one would think ſhe had ſome fore-ſight of approaching Death, which doth alſo further appear in that ſhe hath been heard to wiſh her Mother had another Child; and that her Parents had leſs Affection for her. And when there was Diſcourſe (a little before

before her Sickneſs) about going to the *Deviſes*, ſhe ſaid to one in the Houſe, *If I go to the* Deviſes *I ſhall return no more.*

A while after, when ſhe was within ſome Moneths of Fourteen Years Old, that Sickneſs ſeized her, which was her laſt, and within a few days reſigned her up to her God and Happineſs. Being (at the beginning of it) taken with great pain, ſhe often called upon God, and ſaid, *He is very merciful to me; for what I feel is nothing to the ſufferings of Chriſt for me.* After ſome eaſe, ſhe ſaid, *God is very gracious in giving us pain, otherwiſe we ſhould not know how to be thankful for eaſe.* She ſpent the time of her Sickneſs very much in prayer; and when ſhe did not

ſpeak

ſpeak out, ſhewed great ſigns of inward devotion.

About two or three hours before her Death, her Mother asked her in theſe words, My Dear, Are you ſo ill that you think you ſhall die? Be not ſhy to tell me, for it will not be hard for me to part with you to God, if it be his pleaſure. To which ſhe replied ſmiling, *I hope God will pardon my ſins.* Her Mother expecting a further anſwer, repeated the queſtion again, to which ſhe returned only the ſame words. Implying that the thoughts of Death did not trouble her, ſeeing ſhe had well grounded hopes of that mercy, which quite altereth the nature of Death, pulleth out its ſting, and maketh it a great Bleſſing to Gods Children.

After-

Afterwards ſhe asked the Doctor, *Do you think I ſhall die*? He anſwered, Madam, No Body can tell that. She replied, *Pray Doctor deal plainly with me, I would not be deluded.* He anſwered, *'Tis doubtful.* Then ſhe ſaid, *I have been a great ſinner, but I hope God will pardon me. My Saviour is in Heaven, and I hope he will put me on the White Robe.* Rev. 7. 9. She confeſſed the former Mercies of God to her, that ſhe had been troubled for Sin, but the Lord had given her the Comforter, and ſealed her, and 2 Cor. 1. 22. Eph. 1. 13. ſhe had been comforted ever ſince. Then ſhe asked her Parents whether ſhe had any thing of her own to diſpoſe of? And having received their conſent to it, ſhe deſired the Chap. 4. 30.

Chancel

Chancel of *Lathbury* ſhould be paved with Marble, which will be a laſting Monument of her Piety.

And as ſhe had been always a good friend to the poor, ſo ſhe remembred them upon her Death-bed with a large Legacy, ordering Forty pounds to be given to the poor of *Newport-Pagnel*, and Fifteen pounds to thoſe of *Lathbury*. Then ſpake in this manner to her Father and Mother, *Pray don't be troubled when I am gone*. And looking earneſtly on her Father, ſhe ſaid, *Do you think you ſhall be long after me Father*? Then on her Mother, *Do you think you ſhall be long after me Mother*? Her Father and the reſt of the Family, kneeling down, and recommending her to God, ſhe

ſhe ſeemed devout and cheerful. Prayer being ended, ſhe bowed forward, ſaying, *I thank God, and I thank you Father.* Then ſhe asked for the Miniſter, who coming to her when her Spirits were almoſt ſpent, ſhe ſaid, *O Sir, I have been a great Sinner, but I hope God will pardon me.*

After ſhe was obſerved to pray, and heard to call upon the Name of Jeſus, and ſo departed to him with perfect ſenſe.

And now bleſſed Saint, *All Tears are wiped from thine Eyes! All Sorrow and Sighing is fled away!* Now thou enjoyeſt *the beloved of thy Soul, the chiefeſt of Ten thouſands!* Now thou haſt *put on the White Robe*, and art *feaſted at the Supper of the Lamb!* Now thou haſt a *fulneſs of* that

Rev. 7. 17. Iſa. 35. 10. Cant. 5. 10. Rev. 7. 9. Chap. 19. 9.

Joh. 6, 35. 51. Chap. 4. 14. Rev. 5. 11, 12. Chap. 7. 11, 12. Chap. 18. 20. Chap. 6. 9. Chap. 14. 3. Chap. 15. 3, 4. Chap. 5. 13.

*that Bread and Water of Life*, which thy Soul did ſo much *hunger and thirſt after!* Now with *Angels* and *Archangels*, doſt thou laud and magnifie the Name of God, and his Son Jeſus Chriſt! Now with the glorious company of the Apoſtles, the goodly Fellowſhip of the Prophets, the noble Army of Martyrs, and all the glorious Saints of God, doſt thou ſing the Holy Song of *Sion*, the Praiſes of thy God and Redeemer, and ſhalt do this to all Eternity!

*O let me live and die like thee!*

And

AAnd now, Reader, is not thine Heart affected with, and convinced by this rare Example? And do'ſt not thou deſire, when God ſhall call thee, to be found like her, ripe for Heaven, and fitted for Glory? Conſider, it was her pious and holy Life that made way to her bleſſed Death and glorious Immortality. And who-ſo deſireth his later end may be like hers, muſt reſolve to walk in the ſame way to it. We may as well expect to *gather Grapes of Thorns or Figs of Thiſtles*, as *to reap everlaſting Life*, whil'ſt we *ſow to the Fleſh*. If we would be *found in Chriſt* at the laſt, we muſt *walk in him* thorow the whole courſe of our Converſation.

ſation. I deny not, but it may pleaſe God to call ſome to a true Repentance near their Death; but certainly that perſon hath not the leaſt degree of Wiſdom that doth not live as if he thought otherwiſe. For conſidering how much the goodneſs of God doth aggravate the guilt of Impenitency, eſpecially after very many and earneſt Calls; and how much the difficulty of Converſion increaſeth by long delays; there is very great probability that who-ſo wilfully deferreth it, may either find himſelf more averſe to it, even to the laſt; or elſe attempting it, at length may be *rejected, and find no place of Repentance, tho he ſeek it carefully with Tears.* But ſuppoſe his day of Grace be as long

*Prov.* 1. 24. 28. *Heb.* 12. 17.

as that of his Life, who knoweth but the end of this is at hand? And if he repenteth not now, the next day or hour may tranſlate him to Eternal Miſery. Or could a Man be aſſured of much time here and acceptance with God at laſt; yet to continue in ſin, to the daily diſhonour and provocation of the Great God, from whom he expecteth Salvation, would be ſo impudent and ſo baſe ingratitude as no name can expreſs. Therefore I beſeech the Reader for Gods ſake, and his own, not to caſt his Salvation upon ſo great hazards as to defer his endeavours after it till too morrow. This I might alſo preſs from conſideration of this Young Ladies Death. Her Departure is a loſs to the whole Church:

Nay, I might ſay, to the World it ſelf. For the Prayers of the Righteous do even ſupport the Earth, and bear up the Pillars of it. And their Death
*Iſ.* 57. 1. many times, portendeth Affliction and Miſery to the Survivers. We ſhall always retain (I hope) the Example of her Faith, and reap the Fruit of her Prayers (which I can-
*Rev.* 8. 3. not but think are before God, with thoſe of other Saints as a perpetual Sacrifice) but we have loſt the continuance of theſe, and the beneficial influences of her Charity. O that God would therefore, when he takes ſuch light and heat from amongſt us, put the ſame Spirit of Zeal and Charity into others; that the Churches loſs may be thereby made up, and we may never

ver want ſome to ſtand in the Gap for the preventing ſuch Judgments as our ſins deſerve and cry aloud for.

There are ſeveral paſſages in this Young Ladies Life, which it will be ſeaſonable to add ſome reflections upon, either for the Readers Conviction, or the neceſſary defence of ſome particulars which thro prejudice may probably be diſguſted by inconſiderate perſons. And becauſe the adding of theſe in their proper places might have been thought too great an interruption to the Series of her Hiſtory, it was judged more convenient to aſſign them here a place by themſelves. I ſhall give you them under theſe four Heads: Of the Troubles of her Mind,

her Self-denial, Piety and Charity.

1. It pleaſed God ſeverely to afflict her for ſuch Sins as others make light of; and indeed are but ſmall in compariſon of thoſe which many freely allow themſelves in. And may we not juſtly infer from hence the dreadful condition of wilful and impenitent ſinners? Doth God ſeverely puniſh the Failings of his Children, and will he ſuffer his Enemies to eſcape? O what will become of the Atheiſtical, Prophane, Idolatrous and Debauched Wretches of this Age, when the God of Power and Juſtice ſhall execute Vengeance upon them for their Abominations? How ſhall the Blaſphemer, the Swearer, the Oppreſſor, the Covetous, the Back-

Back-biter, the Drunkard, the Whoremonger, and every ungodly and wicked Man, be able to ſtand againſt the Flameing Sword of Gods Juſtice in the day of his Wrath, whenas he doth thus check, reprove and afflict his own People that ſerve him? Whatſoever the ſinner may think, yet as ſure as he liveth, he will find himſelf miſerable, whenſoever God doth (as he certainly will) viſit his Iniquities upon him. For let him uſe what arts he can to ſtop and ſilence the cry of his Conſcience, yet it groweth but the fiercer under its preſent reſtraint, and ſhall at laſt break out with the more dreadful Violence, to Wrack and Torment him to all Eternity. The beginning of ſuch Tortures many have in this

World: and it pleaſeth God to end them alſo in ſome by a true (tho difficult and painful) Repentance. But to others they are an heavier Judgment, making them a doleful ſpectacle to the World, and at laſt are increaſed to the torment of Devils and damned Spirits, which they muſt abide in Hell for ever. How miſerable do we think was the condirion of *Cain* when he came from murdering his Brother with the moſt viſible marks of Horror and Confnſion in all the parts of his Body? His Face pale and diſtorted, his Eyes rolling and unſteady, his Joynts trembling; and all this proceeding from a Soul filled and agitated with dreadful Apprehenſions. And ſo he wandereth from one place to another, affraid of

every.

every thing he ſeeth; and not thinking himſelf ſafe from the Beaſts of the Field, till God had ſet a mark upon him to ſecure him from danger. And if theſe were the ſad and juſt effects of one murderous Act; how can that Man expect to be better dealt with by his Conſcience, when it is once awake, who it may be hath daily killed many of his Brethren, in a Goſpel ſenſe, by Hatred and ill Language, or wounding their Credit and Reputation in the World? And how dreadful do we imagine was the ſtate of *Judas* after his horrible Treachery, when the terrors of Conſcience were ſo ſtrong upon him, as to force him to ſeek relief in Self-murder, a quick deſcent to Hell? And ſhall he think to eſcape tha

Gen. 4. 14, 15.

Mat. 27. 5.

that hath daily betrayed and crucified his Saviour by his wilful Impieties, *and made his Wounds to bleed a-freſh?* He that deſpiſeth or oppreſſeth Chriſt in his poor Members, that ſcorneth and derideth him in his Miniſters, that rejecteth and undervalueth him in the means of Grace whereby he is offered, would for the very ſame reaſon have been one of his Betrayers and Murderers, if he had lived among'ſt them. Therefore let all ſuch be perſwaded, how much ſoever their own fancies flatter them at preſent, that their condition is truly miſerable; and if they ſuffer not Conſcience to deal plainly with them here, and ſeek for Peace by a through Converſion from Sin unto God; its Wounds and

and Bruiſes ſhall ſhortly be paſt cure, and become their Tormentors to Eternal Ages.

2. When I conſider the Self-denial of this Young Lady, how little care ſhe took either for the adorning or refreſhing her Body, becauſe ſhe would redeem as much time as might be for the duties of Religion: I cannot but with trouble reflect upon the contrary inclinations and practices of ſuch perſons who laviſh their precious time, as if it was a toy they might throw away at their pleaſure. How much of this do they vainly ſpend in adorning and beautifying their Bodies, whil'ſt their Souls are altogether naked and deſtitute of that Righteouſneſs whereby they muſt be ſaved? Nay, ſome are ſo vain in this, that the

the Workmanſhip of God, with all decent adorning, will not content them: but they muſt alſo Spot and Plaiſter their Faces, *&c.* to recommend them to I know not what kind of Perſons. But methinks theſe things do much betray an impure and ſpotted Mind, and give a great ſuſpicion of lightneſs in thoſe that uſe them.

But here I will not accuſe all of groſs Wantonneſs that ſometimes wear Spots. But methinks they do but ill conſult ther Credit or Favour with others, whil'ſt they deform their Faces with theſe, rather than they will retain a more vertuous Appearance. And certainly if their Children ſhould be Born with ſuch Spots (as ſome have been) this would be accounted an error

in

in Nature, or rather an afflictive Providence, which would little pleaſe them, tho they think thoſe artificial ones, ſuch Ornaments to themſelves.

How much of their time is alſo caſt away upon their Luſts and Exceſſes, or at leaſt, needleſs Refreſhments, whil'ſt their Souls ſtarve for want of that Spiritual Food which muſt edifie them to Eternal Life, if they ever be ſaved? And is not a great deal more alſo waſted in needleſs (if not ſinful) Recreations? Such as accurſed high Gaming, frothy Plays, idle Viſits, *&c.* Thus do moſt trifle away their beſt temporal Mercy, not conſidering that there is account taken daily in Heaven of theſe things, and that God who doth it will not be mocked, but will at laſt lay all

all theſe things to their charge; unleſs they break off ſuch Courſes by a preſent Repentance, and thereby make their Peace and Reconciliation with him.

3. In reference to the Piety of this excellent Perſon, it may be convenient to take notice of four particulars, her Reading, Prayer, Sanctifying the Lords day, and beſtowing a Marble Pavement upon the Chancel.

1. This pious ſoul did ſo much delight in reading good Books, that ſhe did truly Diſguſt vain Diſcourſes, as Romances, Play Books, *&c.* and wondered that others ſpent time about them. And indeed it is a diſhonour to Chriſtianity that ſo many of this kind, of late years, have crept into the

the World; and alſo Atheiſtical, Prophane and Heretical Diſcourſes, that at this time fill the Nation, and like the Frogs of *Egypt*, are gotten into (almoſt) every Houſe. It is certainly a Paradox not to be underſtood, that any Honeſt Printer or Bookſeller ſhould have to do with them. For it were better a thouſand times, for themſelves as well as others, that ſuch wanted Bread, than be acceſſary to the Corrupting and Debauching of a Nation.

And it is very ſtrange alſo, that a rational Creature, who affecteth to be accounted Wiſe, and knoweth (if Pride and Self-love doth not blind them) that there is but a little ſound knowledge to be gotten in the ſhort time alloted us here, ſhould waſte

waſte any of this time, and prejudice his Judgment, by reading erroneous or feigned Conceits. It is truth that every wiſe man endeavoureth after; and the more of this we diſcover in any Science, we are deſervedly eſteemed the more skilful in it. Therefore in Divinity nothing ſhould be received, but what will bear the teſt of that perfect Rule, the Word of God. And to avoid prejudices in Hiſtory, Romances, Play Books, *&c.* are to be rejected (or at leaſt very cauciouſly uſed) becauſe if there be any truth in them, it is mixed with ſo many Conceits and Inventions of the Authors own Brain, which (no doubt) will prejudice the beſt Memory from retaining ſo clear an account of probabe

and

and useful History, as otherwise it might. And these are often productive of worse effects also: being apt to excite and encourage vile Affections, and so make the Reader worse than he was before.

2. When I reflect upon her Constancy and Zeal in the Duty of Prayer, I cannot but pity the condition of most persons, that notwithstanding the many strict Precepts that lay upon them an indispensible necessity of praying constantly and fervently to God, the gracious Promises of success upon that condition, and the innumerable instances of Gods fulfilling them, both in Scripture and amongst Believers to this day; do either not pray at all, or not make it part of their daily work, or else per-

form it ſo coldly, without the Life and Spirit of Prayer, as if they were indifferent whether they ſpeed or no. Miſerable Wretches! they can labour hard, and in their neceſſity, beg earneſtly for a piece of Bread, and yet will not do ſo much for a *Chriſt* and *a Crown of Glory*, for that *fulneſs of Joy*, and thoſe *rivers of Pleaſures that are at Gods right hand for ever more.* But let ſuch be aſſured, that if they keep this diſtance from God, he will ſhortly increaſe the diſtance, and *caſt them out into outer darkneſs.* If they refuſe to know God here, to ſerve and worſhip him; he will not know (that is not own) them hereafter to ſave their Souls. And as they do in their Hearts and Practices bid God now

*Pſal.* 16. 11.

*Mat.* 25. 30. *ver.* 12.

now depart from them, he shall return this upon their own Heads with a Curse at the day of Judgment, saying, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* Job 21. 14. Mat. 25. 41.

3. Her Sanctifying the Lords Day so strictly, may possibly be censured by some as unnecessary (at least) but I hope it will appear to the judicious Reader, by the following Discourse, that I may, with greater reason, lament the omission of this excellent Duty, even amongst many that would be accounted Christians. And I hope the following reasons will justifie me, if I say it is a shame that any should attempt to excuse this Licenciousness, by disputing the Mo-

rality of the Fourth Commandement, and confining it to the Jewiſh Church. For the firſt Inſtitution of the Sabbath
Gen. 2. 2, 3. was to *Adam* in *Paradiſe*, and therefore equally concerned all his Poſterity. And the reaſon of its Inſtitution was as much to the Gentiles as the Jews. This ſome would evade by affirming *Moſes* delivered theſe words, *God bleſſed the Seventh day and ſanctified it*, by anticipation: becauſe we read nothing of the Patriarchs keeping the Sabbath. But they may as well affirm that the *Iſraelites* kept it not for above Five hundred years after their coming into *Canaan*, becauſe there is no mention of it in *Joſhua* and the following Books, for ſo long a time. Altho there are indeed ſeveral intimations

timations in Scripture of the Sabbaths being obſerved before the *Iſraelites* deliverance from *Egypt*. For the firſt time it is mentioned, *Moſes* ſpeaketh of it as a thing known to them before, in theſe words, *To morrow is the reſt of the Holy Sabbath unto the Lord:* and not as a new Ordinance then firſt inſtituted. And when upon the firſt Sabbath that is mentioned, ſome went out to gather *Manna* contrary to Gods Command, *The Lord ſaid unto* Moſes, *how long refuſe ye to keep my Commandements and my Law*? which ſeemeth to accuſe them of many former breaches of the Sabbath. And when the Command for keeping the Sabbath is given and again repeated at *Mount Sinai*, Almighty God doth preſs the

Ex. 16. 23.

ver. 28.

Ex. 20. 11. Chap. 31. 17. observation of it from his own reſting on the Seventh day, and not any thing that particularly concerned the *Iſraelites* more than the reſt of the World. Therefore when God ſeemeth to date this Command from their Deliverance Deut. 5. 15. out of *Egypt*, and ground it upon that: we muſt underſtand he did only require a more ſtrict obſervation of it Ex. 31.13 upon that account. And when he ſaith it is a ſign betwixt himſelf and them, this is only the appointing it to ſerve a new purpoſe: as he did the Gen. 9.13. Rain-bow to be a *Token of the Covenant between him and the Earth.* Now if any doubteth of the altering this Sabbath from the Seventh, to the Firſt day of the Week: let them conſider, the very reaſon

ſon of Gods firſt Sanctifying the Sabbath, doth direct us to it. For if he Sanctified the Seventh day, becauſe he then *reſted from his work*: it will follow by the ſame reaſon, that ſince by the Fall of Man, a great part of this work was undone again, and God who purpoſed to reſtore him, did put himſelf upon a greater work for that end, and this greater work Chriſt reſted from upon the firſt day of the Week: this Firſt Day ought from Chriſts Reſurrection to be obſerved for the Chriſtian Sabbath inſtead of the other. So the keeping of the Seventh Day from the Creation was nmtable from the very reaſon of its Inſtitution, tho the Sanctifying one day in Seven is not: for this is of the very Gen. 2. 3.

ſubſtance of the Command. Becauſe if inſtead thereof we ſet a-part an Eighth, Ninth, Tenth Day, &c. we ſhall every year rob God of a great part of that time he firſt appointed for his Service. Now if it be ſaid the Day being ſet by God Almighty, ought not to have been altered without a Command from him; I anſwer, that where the reaſon was ſo plain there needed no Command; which may be confirmed to us from the Iſraelites Practice in reſpect of the Paſſover. They were commanded *to eat it with their Loins girded, their Shoes on their Feet, and their Staff in their Hand*, &c in a travelling poſture, ſuitable to their condition, being Strangers and Travellers towards *Canaan*.

Ex. 12. 1.

But

But when they were ſettled in the Land, they altered their poſture, without a Command from God, eating it in that poſture they uſed at their ordinary Meals. Which was no doubt (as they underſtood it to be) according to the Mind of God, becauſe our Saviour himſelf did eat it after the ſame manner. But altho there be no plain Command, yet have we ſufficient warrant for this in the New Teſtament. Our bleſſed Saviour upon this day, *aroſe from the dead*, *appeared to* Mary Magdalen, and *to his Diſciples* ſeveral times, *gave them Heavenly Inſtructions*, *opened their Underſtanding*, *ordained them unto the Miniſtry*, *inſpired them with the Holy Ghoſt*, and *gave them power of remitting*

*Mat.* 26. 20.

*Joh.* 20. 14. *v.* 19, 26. *Luk.* 24. 25. *ver.* 45. *Joh.* 20. 21. *ver.* 22. *ver.* 23.

*and*

*and retaining ſins.* And after his Aſcenſion into Heaven, upon this day, he ſent the *Holy Ghoſt upon the Apoſtles* in a wonderful manner, enabling them that were unlearned men, to ſpeak on a ſudden many Languages, to the wonder and amazement of thoſe that heard them. And the ſame day he bleſſed St. *Peter's* preaching with miraculous ſucceſs; to the converting of *Three thouſand Souls.* Upon this day alſo he gave the Revelation to St. *John*, who was then *in the Spirit, and ſaw Chriſt in the midſt of the Seven Candleſticks, with Seven Stars in his right Hand, and out of his Mouth went a ſharp two-edged Sword.* That is viſiting his Churches, upholding and encouraging the Miniſters of them

Act. 2. 1, &c.

ver. 41.

Rev. 1. 10.

ver. 13.

ver. 16.

them in their work, and bleſſing his Word to the convincing ſinners, and ſubduing them to himſelf. Upon this day the Diſciples met together (as before, ſo) after Chriſts Aſcenſion, to do ſuch duties as are moſt proper to an Holy Sabbath: as *breaking of Bread and hearing the Word preached.* And St. *Paul* did order the performance of ſome duties by them alſo upon this day when they met together. And (according to the *Syriack* Verſion) reproved the prophaning of it in the *Corinthians*, by their indecent eating of the Lords Supper. And when he reckoneth in ſhort the Tranſgreſſions of the ſeveral Commandements, he mentioneth amongſt the reſt the Violaters of the Fourth by the Name of *Pro-*

*Eph.* 6, *Heb.* 4.12.

*Act.* 20.7.

1 *Cor.* 16. 2. *Chap.* 5.4. *Chap.* 11. 20.

*Quum igitur convenitis, non ut decet diem Domini noſtri editis & bibitis. ver. Syr.*

1 *Tim.* 1.9.

*Prophane*. To this we add the Cuſtom of Chriſts Church from the Apoſtles time to this day: and the Judgment and Practice particularly of the Church of *England*, that teacheth us after the reading of the Fourth Commandement (as well as the reſt) to implore Gods Mercy for paſt Neglects, and deſire his aſſiſtance to the keeping it better for the time to come.

But if we had not this evidence for the Chriſtian Sabbath, methinks it would be enough to ſatisfie every good man, that it is lawful for him to keep it (which none with the leaſt pretence could ever deny) becauſe the Spiritual Comfort and Advantage a ſtrict Obſervation thereof procureth, doth ſufficiently recom-

commend it to him. The good man esteemeth it his great priviledge that he may set a-part one day in seven for the Service of God: when abstracting himself from worldly Concerns, he may enjoy a more full and uninterrupted Communion with God, and derive to himself a larger part of that reward which doth accompany his Service. This made the Soul of Holy *David*, *long and even faint for the Courts of the Lord*: pronounce them *blessed that dwell in his House*; and esteem *a day in his Courts to be better than a thousand.* He knew *Honour and Majesty are before God: Strength and Beauty are in his Sanctuary.* And therefore this was the *one great thing he desired above all, and resolved to seek after*, that

*Psal.* 19. 11, *Ps.* 84. 2. *ver.* 4. *ver.* 10. *Ps.* 96. 6. *Ps.* 27. 9.

*that he might dwell in the House of the Lard all the days of his Life, to behold the Beauty of the Lord, and to enquire in his Temple.*

And I pray, how can it be otherwiſe with ſuch as love God? Will a covetous man contend that it is lawful for him to refuſe Gold, when he may take it; or a voluptuous man, Pleaſure; and therefore decline them? No more can I be perſwaded that any Wiſe and Holy Man, will deſire Liberty upon the Lords day, beſides the Holy Worſhip of that God, *whoſe Service is perfect Freedom.*

4. As to that work of Piety this Young Lady ordered upon her Death-bed, namely, The Paving of the Chancel with Marble, I know ſome will

will be apt to accuſe it as ſuperfluous, and perhaps put worſe names upon it. A ſort of People that, it may be, think it no Idolatry to give undue Ornaments to their Bodies, indulge their Appetites with any Dainties, heap up Riches at almoſt any rate, beautifie and furniſh their Dwelling Houſes in the beſt manner they can: but to adorn the Houſe of Gods Publick Worſhip, tho with the greateſt Decency, is with theſe no leſs than Superſtition. But how much unlike is this Humour of theirs to the Zeal of Holy *David*? who would *not offer to his God of that which coſt him nothing: and thought much to dwell in an Houſe of Cedars, whilſt the Ark of the Covenant of the Lord*

2 Sam. 24. 25. 1 Chron. 17. 1.

*Lord remained under Curtains.*

5. The Charity of this young Gentlewoman in every branch of it, might justly give occasion to many serious Reflections. But because brevity is here designed, I shall mention only two of them: her Reproving Sin, and Compassion to the Poor.

1. It was no doubt an high pitch of Charity that moved her to give Reproofs when occasion required it. For this is certainly the most difficult part of a meek and humble Christians Duty. Not only upon the account of Prudence to take the best season for it, and use the fittest manner in the performance, but of Self-denial chiefly; being in it self a most unpleasant (and too often

often a moſt unthankful) office. But it would be well if the guilty did conſider in ſuch caſes, that they are much more injurious to the good Man, in grieving his Spirit by their ſins, than he is to them by returning juſt and charitable Reproofs. Nay, if they had any ſenſe, this would ſeem to merit their kindeſt Reſentments, that a Perſon ſhould deny himſelf ſo much, and venture their diſpleaſure for good of their Souls. Whatſoever other thinks, I am ſure this with a right intention, is the higheſt and moſt difficult Act of Charity. And therefore they that receive it unkindly are in this worſe than the Publicans of old, that they return evil for good. And

*Mat.* 5. 46. *Luk.* 6. 32.

*Eph.* 5. 11. 2 *Tim.* 4. 2. by thus oppoſing the good Man in what God commandeth him, and is therefore his indiſpenſible Duty, they do no leſs than oppoſe God himſelf. *Luk.* 10. 16. And if they continue in this oppoſition, let them expect that fearful doom God threatneth in theſe words, *He that being often reproved, hardeneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy.* *Prov.* 29. 1.

2. Whilſt I do truly admire and applaud the ſingular Charity of this Young Lady to the Poor; how can I but be ſadly ſenſible of the decay of this in the Chriſtian World? It is great pity that moſt rich Men will not abate ſomething of that Covetouſneſs or Ambition which maketh them look

look forwards, and endeavour to enlarge their Eſtates or Honours in a way that is dark and ſlippery, and doth ordinarily prove a ſnare to them: and rather not look back to the multitudes below them, where they might find exerciſe enough for Divine Vertues; and in ſome reſemblance to their munificent Creator, refreſh and encourage the inferior World with the effects of their Bounty. But alas! How few have that Holy Ambition after true Greatneſs and Honour. If the Poor get any thing now amongſt moſt of them, it is but the leavings of their Pride, Luxury, or Wantonneſs; ſomething that after all their Luſts and Vanities are ſerved, may be ſpared for them.

The minutes of their Charity are nothing comparable to that large Tribute paid to their Excelles; which plainly telleth the World that they value more the gratifying one Swiniſh Luſt, than relieving many of the poor Members of Chriſt. But they ſhall be but ill (tho juſtly) requited for that ſervice they pay to ſenſe;

Gal. 6. 8. *For they that ſow to the Fleſh ſhall of the Fleſh reap Corruption*; and their want of Charity ſhall be re-tri-

Mat. 25. 41. buted with the Torments of Hell.

O that every one would take warning from theſe Threats of the God of Truth and Juſtice to enlarge their Hearts and open their Hands to the poor in their neceſſity! and en-

encourage themſelves in it by the many and great promiſes made, particularly to the charitable: remembring that he *who giveth to the poor*, maketh God his Debtor, and ſhall be re-paid with abundant uſury. That Chriſt taketh ſuch Acts of Mercy to his people as done to himſelf, and will reward them with Eternal Life. That every Mans reward ſhall be greater or leſs, according to the meaſure of his Mercy to others: and that he who ſo much obſerved and commended the poor Widows Charity, that threw two mites into the Treaſury; hath regard to the ſmalleſt Gift beſtowed with a charitable mind, where greater cannot be ſpared: Nay, tho it be but *a Cup of cold water*,

*Prov.* 19. 17. *Luk.* 6. 35. *Mat.* 5. 7. *Mat.* 25. 40, 46. 2 *Cor.* 9. 6. *Mark.* 12. 43, 44. *Mat.* 42.

*Water*, it ſhall be rewarded by him. I ſhall conclude therefore with this Exhortation, from the Mouth of infinite Wiſdom, *Make to your ſelues Friends of the Mammon of Unrighteouſneſs, that when ye fail, they may receive you into everlaſting Habitations.*

Luk. 16. 9.

FINIS.